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EDITORIAL REMARKS

Anthropology and American "Practical" Values

Bill Reyburn's article in this issue is a timely diversion from the usual Practical Anthropology fare. If any of us are inclined to feel pleased over the growing interest in anthropology among a few Christians in America, it should make us stop and think.

There are profound differences which Bill does not mention between the anthropology of Europeans like Maurice Leenhardt and Edwin Smith, and the anthropology of Christians in America. One basic difference is the typical American "gimmick" approach. Whereas the Europeans often came into anthropology as a result of being saturated with the profound study of a non-European culture, most of us come to it raw, because we believe that it is "a good thing for missionaries to know," or because it seems like an interesting major to take in college. We try to impart an "anthropological viewpoint" in a classroom, or in "ten easy lectures" at an outgoing missionary conference, though we know that "anthropological viewpoints" do not come in that way.

To Maurice Leenhardt and his kind anthropology is not a gimmick by which the missionary machine is lubricated and perfected. It is a scholarly pursuit by which one may better know God and man. This is one of the points Bill is making.

Should we repudiate the "gimmick approach"? I do not think so. In fact, to do so would show us to be poor anthropologists - unperceptive of the values and needs of our own society. I think we must continue to encourage missionaries to feel that they need anthropology for their work, continue to give lectures to missionary conferences, continue to encourage bright young students that anthropology is a growing field to teach in. These are values which Americans understand.

But as we do this, let's not fall into the trap of becoming so involved in promotion, "trouble shooting,"

and working the gimmicks that we have no time for study, for that reflection on the relation of culture to our faith which, as Bill says, is Christian anthropology

W.A.S.

Apologies for late issues

The publication of the last three issues of Practical Anthropology has been delayed because of the problems involved in the transfer of editorship, learning the details of the preparation of the copy for the printers (including some bad mistakes which had to be rectified on the May-June issue), selection of a printer, etc. We hope that we have learned our lessons and are determined that the September-October issue will be on time!

NOTES ON MAURICE LEENHARDT, FRENCH MISSIONARY ANTHROPOLOGIST, 1878-1954

William D. Reyburn

I propose here to make a few observations on the subject of missionary anthropology. These thoughts have been stimulated primarily by my recent contact with persons in France who have a deep interest in what is commonly referred to as missionary anthropology, i.e. missionaries who are also anthropologists of some kind. It would not be difficult to write an enthusiastic monograph concerning the activities and ethnological contributions of missionary anthropologists. However, one would soon note that (1) geographically these men nearly all come from Europe, including England, (2) confessionally the vast majority are Roman Catholic, (3) a large portion of their field activities were centered in Africa and Oceania, and finally (4) systematic anthropological training has been either minimal or entirely lacking. This last statement is more certain for the Protestant group than for the Roman Catholic missionaries. As may be expected the Protestants have never (insofar as I have been able to ascertain) organized themselves into a society nor founded a journal to publish their writings. Local groups have existed and different kinds of missionary journals which carried ethnological accounts have appeared. None of these have attempted to be at the service of the entire multilingual missionary anthropological enterprise. The reason could be given that there are and have been for many years adequate English, German, Dutch, French, Italian, Spanish, Portuguese ethnological journals. However, missionary anthropology carries implications which are its own concern and of little interest to non-mission journals.

Our hypothetical monograph of missionary anthropologists would reveal a conspicuous absence of American missionaries. In seeking the causes for this situation one is instructed by reviewing the lives of missionary anthropologists of other nationalities. The one chosen here is Maurice Leenhardt. I have selected Leenhardt

because the cultural setting of a French Protestant is extremely different from that of a Swiss like Junod or a Britisher like E. Smith. Also I have had the pleasure of knowing personally Raymond Leenhardt, son of Maurice Leenhardt, who has been extremely interested in discussing problems of the relation of the Christian faith to the science of culture and knows well the views held by his father. Finally, the Journal de la Société des Océanistes, No. 10 December 1954 carried a special selection of 76 pages entitled "Hommage à Maurice Leenhardt." This issue, it is interesting to note, contains views of Leenhardt expressed by both Protestant pastors and outstanding French anthropologists. This is not a queer combination in France. Please keep this point in mind as it will pop up again.

Leenhardt was born on March 9, 1878, the son of a professor of science at the theological seminary at Montanban, France. His education went as far as the "baccalauréat en théologie" (this is below the university level). His graduation thesis was entitled Le mouvement éthiopien au sud de l'Afrique de 1896 à 1899. The content of this thesis already reveals Leenhardt's natural interest in anthropology and missions. At the age of 24 he arrived in New Caledonia where he served as missionary for the Société des Missions Evangéliques de Paris, the confederated mission society of the French Protestant churches. Leenhardt's missionary career is an instructive account for any missionary to study, but must be omitted here. He spent 19 years in New Caledonia. In 1921 before his return for a third missionary term he met L. Lévy-Bruhl while vacationing at the seashore. The latter introduced him to the Institute Francaise d'Anthropologie and also worked with him on his ethnographic materials. In 1922 the Houaïlou New Testament was published in Paris. In 1926, after 19 years of missionary labors in New Caledonia, Leenhardt returned to Paris to be pastor of a church for the following six years and at the same time began his teaching at the Ecole des missions, Boulevard Arago, Paris. In 1927 he launched Propos Missionaires, a bimonthly review of

missionary exchanges which was continued to 1947. This material is exceedingly difficult to obtain as not many copies were published, but it is a veritable mine of information on the problems of Christian missions contributed by numerous French missionaries. In 1930 the Institute d'Ethnologie published his Notes d'ethnologie néo-calédonienne, and in 1932 Documents néo-calédoniens. Vocabulaire et grammaire de la langue houaïlou appeared in 1935. In 1938 Maurice Leenhardt was sent to New Caledonia as director of a mission for the Musée et le Ministère de l'Education Nationale to make a linguistic survey. During this trip he participated in the founding of the Société d'Etudes Mélanésiennes of which he became technical counselor. In 1940 he became director of the Département de l'Océanie, Musée de l'Homme. From 1935 he was a teacher at the Ecole des Hautes Etudes in which he cooperated in teaching with Marcel Mauss and later took over the entire responsibility for the chair of primitive religions. In 1944 he began the instruction of the Houaïlou language in the Ecole des Langues Orientales.

In 1944 he founded the Société des Océanistes and was unanimously elected president, a position which he held until his death January 26, 1954. In 1947 he founded the review Le Monde Non Chrétien, a quarterly which is dedicated to "études missionaires et de sociologie." In 1948 he again travelled to New Caledonia where he remained a year at Nouméa as first director of the Institute Francais d'Océanie. Also in 1948 he was received as a member of the Académie des Sciences Coloniales. His failing health prevented him from being sent to New Caledonia in 1953 for the Centenaire de la présence francaise en Nouvelle-Calédonie. Before his death he received the distinguished French honor of Officier de la Légion d'Honneur. The bibliography of Maurice Leenhardt shows the depth of his interest in Christianity and culture. He was a linguist, anthropologist, sociologist, and above all a Christian with a deep concern for man's faith in God.

Is Maurice Leenhardt the only missionary anthropologist of his day in France? Not at all. I mention only the following: Felix Faure, author of Le Christ dans la Grande Foret, 1953, and Le Diable dans la brousse, 1953; Gustave Mondain, author of Des idées religieuse des Hovas avant l'introduction du Christianisme (no date), L'expansion francaise outre-mer et les protestants francais, 1931; Henry Rusillon, author of Un culte dynastique avec évocation des morts chez les Sakalaves de Madagascar, 1912, Paganisme: observations et notes documentaires, 1929, Un petit continent: Madagascar, 1933.

It is difficult to say just why France has produced missionary anthropologists and America has not. (If there have been missionary anthropologists in America who have been recognized as such to the extent Leenhardt and his contemporaries have, I am not aware of it and should like to be corrected if this assumption is not well founded). In spite of the dangers involved when one seeks the causes for things, I wish to make a few personal remarks which are merely thoughts along the way.

1. The progressive de-Christianization of American universities which has taken place over the past 100 years in the United States has confused Christians as to the meaning of the human sciences and their relation to the Christian faith. There could be no place for the supernatural if the human sciences were to ape the methods of the physical sciences and operate with the closed mind assumptions of positivism which at the same time was supposed to be "objective." The contradictions in the human sciences cannot be resolved by the methods of these sciences. Also, the specialization and compartmentalization of psychology, anthropology, sociology, etc. divides man into so many mutually unintelligible facets he cannot be made to fit together. American Christians with a heavy dose of puritanism, isolationism, and downright lazy-minded unconcern have retreated to sniping tactics rather than rethinking their own "Christian" assumptions. The case in France has not been the same. Protestant thinkers in France have

always had to keep one step ahead in order to survive in what has been historically a minority struggle. It has been their acute awareness of man in his human problems, in his "existenz," that has made many of them anthropologist and sociologist by temperament. And, it should be added, much anthropological training without the "anthropologist within" will not produce what the aims of the education desire.

2. The case of France is unique in that France became a colonial power after she had been saturated with the "idées forcées" of the French Revolution. The roots of liberty and equality, if felt deeply inside of one (they may come from a non-Christian source) are vastly more significant than the idea of relativism which is implied in liberalism. French missionaries have lived and worked within a colonial system that has been concerned for the basic problems of man. This is not in defense of colonialism but the values of French culture in terms of liberty and equality (even if only ideally) have given to French missionaries a role which American missionaries do not possess before the American government. In this connection it should be recalled that the "Christian" college or university does not exist in Europe. They are government institutions. Outstanding Protestant professors can be found in nearly every phase of university teaching in France.

3. Finally, I cannot omit the name Søren Kierkegaard. Existential philosophy is commonly known since the war in England and American under the name of Jean Paul Sartre. However, the works of Søren Kierkegaard have had an incalculable effect in Germany and France for many years. The powerful thinking of Kierkegaard has been influential among French intellectuals in both its philosophical and theological forms. Kierkegaard challenged man to consider deeply the polarity of objectivity and faith. The importance of his writings cannot be exaggerated when one posits the question why Europeans see so much more clearly the relation of the Christian faith to life, science, and its implications than do

Americans. It is this relation, this dimension of the absurd, the Christian faith, which distinguishes the Christian anthropologist from the non-Christian. However, it is the responsibility of reflecting on this new dimension and its relation to men in many kinds of worlds that brings into being what is known as Christian anthropology.

Marseille, France

Student Boners

Potlatch: A give-away program sponsored by the Northwest Coast Indians.

Mandible: The skull minus the cranium.

Dart: The founder of Australopithecus.

REVIEWS

Return to Laughter. Elenore Smith Bowen. New York: Harper and Brothers Publishers. 1954. 276 pp. $3.50.

Although there are many descriptive monographs of non-Western societies, there are few accounts of the problems which investigators encounter in gathering data. Return to Laughter is a fictionalized account of an anthropologist's experiences in a West African tribe. The author is an American anthropologist writing under the nom de plume of Elenore Smith Bowen. She had been trained in scientific methods of investigation and planned to carefully follow the rules and procedures which she had learned. Because she resolved to learn the language she took no interpreter. Above all, the author determined that she - as a scientist - would approach her subject completely unprejudiced, suspend all moral judgments, suppress her own reactions, and live with the tribe as if she were one of them.

It was soon manifest to Bowen that following these resolutions was to be more difficult than she had anticipated. The language alone caused many problems. She learned that the language and culture are so inextricably connected that the native speakers expect one to know all the cultural connotations of words and linguistic forms which are used. In one instance the women of a household announced that they would honor Bowen with a dance, and her national helpers insisted that she buy a ram to repay the women. Feeling that she was being imposed upon (she had never seen more than a chicken given as a gift) she refused to buy the ram. One of the boys finally mentioned that the women of the household were to bring her produce, chickens, and eggs which would more than equal the value of the ram. When she asked the boy why no one had told her this, his answer was, "They did tell you. They must have told you, for I myself have heard you tell other people that they were coming to honor you with a dance." (p.103) When Bowen later complained to the boys that they had not explained

the nature of the dance they could not appreciate the reason for her misunderstanding. They assumed that if a person used a word, he must be fully aware of all that it implied.

One other instance concerning the language occurred when the author sat up with a national woman who was dying. The woman believed that she was a victim of witchcraft and muttered that they were killing her. Bowen murmured the conventional assurance to the ill, "nothing at all will happen to you," but immediately realized that because of the situation the meaning of what she had said was, "nothing will happen to you: I, who have power to prevent it, will not let you be bewitched," or perhaps just, "I myself am not bewitching you." (p.142)

In addition to problems concerning the language, Bowen discovered that it would be impossible to live as a member of the tribe as she had planned. Although she had resolved to suspend all moral judgments, in many cases this was impossible because of her different cultural background. She was surprised to discover that she could not adopt a completely relativistic attitude "I had heard that where existence is precarious, the weak go under. But I found it horrible that those who were safe should laugh at the sight...No, I didn't want to be like them." (pp. 215-16) Although in many cases Bowen decided that the Africans acted logically under the circumstances, she often found that she was not able to conform.

> I came to appreciate their standards of modesty as perhaps the most sensible I had ever met, though I was never able to adopt their viewpoint altogether. I learned not to mind if, despite all precautions, people were yet able to peek in while I bathed - to discover whether Europeans were white all over. That wasn't my fault. But to the last African river I was scolded for not taking off all my clothes; my companions, putting on their dry clothes, always told me I was being very foolish. I rather thought I was,

> but, foolish or not, I could not change my standards when it came to my own actions. (pp. 57-8)

Although she had arrived in Africa with the attitude that all values are relative and that one may readily adapt to a different set of values, Bowen concluded that such was not actually the case.

> I had discovered that there were moral values which I could not willfully abandon, no matter what the dictates and interests of science and no matter how impossible it had been for me to live up to those standards. (p 269)

The author also discovered that she could not play the role of scientific investigator and at the same time choose the way in which she was to live among the people. They insisted that she attend certain functions, such as the markets. They told her about only those facets of their culture which they felt that a European should know. She found that in many cases she had to choose between a role as observer or participant. At a wedding ceremony she was told:

> You must make up your mind...whether you wish to be an important guest or one of the senior women of the homestead. If you are an important guest, we will again lead out the bride so you may see her. If you are one of us you may come inside, but then you must dance with us. (p. 114)

Bowen finally realized that to accomplish the work which she had set out to do, she must remain a stranger to the tribe. By forming intimate relationships with some she sealed herself off from others who were as important to her scientifically.

Aside from the knowledge which can be obtained concerning problems in field work, this book also reveals problems which are important for missionary consideration. The following exemplifies a basic problem:

> I knew good intentions were not good enough, for the same action can have utterly unlike implications in two different cultures...many of the things I did meant one thing to me, something quite contrary to them. I could only hope that I would do nothing irreparable while I was feeling my way. (pp. 46-7)

The attitudes of the nationals are important and the missionary should understand them even though he cannot agree with them. One example of this is the attitude concerning adultery. When Bowen asked the men if they do not divorce their wives for adultery, one of them replied: "Of course not...Do you give away a chair because someone else uses it? The bad thing about lovers is that they tempt wives to run away. A man lets his wife go willingly only if she is lazy." (p.92)

It is the opinion of this reviewer that Return to Laughter will be appreciated by both the professional anthropologist and the layman. The former will be reminded of many problems inherent in field work, and the latter will enjoy an interesting and informative account of a West African tribe.

Claude E. Stipe

Fort Wayne Bible College
Fort Wayne, Indiana

Anthropology. J. E. M. White. New York: Philosophical Library. 1955

During the past two years, Philosophical Library has published a number of important anthropological works, and works related to the interests of anthropologists. This publisher has sent these books to Practical Anthropology, where many of them will be reviewed and where others will be more briefly mentioned.

The works include ethnography and travel, psychology, religion, philosophy, history, education, geology, archeology, and art, besides the Library's special line of dictionaries and surveys.

In ethnography are such books as M. F. Smith's Baba of Karo, the autobiography of a Hausa woman; F. Balsan's Capricorn Road, a trip among the Bushmen of the Kalahari; and R. M. and C. H. Berndt's The First Australians. In addition there are such national histories as C. and V. A. Robichon's Eternal Egypt, Dorothy Woodman's The Republic of Indonesia, Arnold Toynbee, V. Gordon Childe, et al, Crescent and Green...on Pakistan, F.R. Preveden's History of the Croatian People, and F. T. Wainwright, The Problem of the Picts.

Other particularly anthropological works: J. E. M. White, Anthropology; W. A. Smith, Ancient Education; Raymond Firth, Elements of Social Organization; Hooper and Burland, The Art of Primitive Peoples; Franz Steiner, Taboo; and others.

To begin with, let us look briefly at J. E. Manchip White's Anthropology. This is a small (191 pages) volume but it contains some good introductory material for the beginner in Anthropology. As many of Philosophical Library's books do, this one represents British authorship. Thus it can, first of all, be expected to be characterized by the British social anthropological position owing its major theoretical impetus to the functionalism of Malinowski.

The first two chapters called Physical Anthropology introduce respectively prehistoric man and some of the main problems of race. White teaches the view of human evolution that derives man from lemuroid and then tarsioid stages rather than thru a stage of ape-like brachiation. In his informal style, the author tends to make everything sound quite positive. Very little of the necessary qualifications for even a thorough-going evolutionary view are expressed in this chapter.

Piltdown is still treated in the text as the perplexing enigma that it was for so long. An added note at the end of the first chapter, however, presents the exposure of the fraud which was announced while the book was in press. Again substantiating the view that Piltdown was anything but a major factor in the construct of human evolution, as so many creationists persist in assuming, the author concludes:

> To all intents and purposes, and to the relief of the vast majority of physical anthropologists, the tiresome old gentleman has at last been well and truly exploded.

Generally speaking, the treatment is reliable on the facts up to 1953.

Chapter III, Cultural Anthropology, is an elementary and clearly written study of cultural dynamics, and the "broad questions of how the cultural mechanism functions."

The concept of culture is described and explained and the major processes of culture change are discussed.

Environmentalism and culture areas are also treated. Regarding the American development of the culture area concept, regrettably only Clark Wissler's work is described, without any mention of Kroeber's later extension and refinement of the concept. White's subsequent discussion of the limits of the value of culture areas, for example, could have benefited immensely by a knowledge of Kroeber's concepts of cultural "intensity" and "climax," which gave culture areas an increased, useful application by defining for them a temporal dimension.

Toward the end of the chapter primitive economics serves as a medium for setting straight the record concerning primitives as operating by different criteria and standards from Western man rather than as being qualitatively different.

This straight-thinking presentation exonerates the author from a seemingly outmoded evolutionary position regarding the primitive mind as expressed earlier in the chapter. White points out that our scientific method allows us to bring a problem into focus "with a clarity utterly impossible to primitive man" and maintains that "The savage can only think about his surroundings in concrete terms; he cannot speculate about them."

Now, as much as this might smack of "moth ball" anthropology, the context nevertheless implies definitely that the author basically understands that the non-Western man is operating within a different cultural framework, hence these categorical differences from Western intellectual activity. There is something about the terminology of some of the British theorists which has a tendency to throw us off the track. One feature is their use of the term "savage" in exactly the same way that we use the term "primitive" in anthropological circles. Another is the term "primitive mentality", which to us waves a red flag, but which is actually used to imply the total cultural situation of the primitive mental process, and not just a different kind of mental process.

Even Lévy-Bruhl, whose outmoded view of primitive mentality is the most often referred to in this regard, wrote the following in 1923:

> As long as we assume that their minds are oriented like our own, that they react as ours do to the impressions made upon them, we assume, by implication, that they should reason and reflect as ours do with regard to the phenomena and entities of the known world. But we agree that as a matter of fact they neither reason nor reflect thus, and to explain this apparent anomaly we make use of a number of different hypotheses, such as the feebleness and torpidity of their minds, their perplexity, childlike ignorance, stupidity, etc., none of which take the facts sufficiently into account.

> Let us abandon this position and rid our minds of all preconceived ideas...Then we shall no longer define the mental activity of primitives beforehand as a rudimentary form of our own and consider it childish and almost pathological. On the contrary, it will appear to be normal under the conditions in which it is employed, to be both complex and developed in its own way.

Social Anthropology is the title of the fourth chapter. It is concerned with social organization, governments, and religion. The author makes a special effort to show the functional interrelationship of the various aspects of primitive society.

The last chapter, and probably the most pertinent to the readers of this journal, is Applied Anthropology. Commencing with a brief discussion of practical field methods, the burden of the chapter consists of the presentation of the stark consequences of extended acculturation in different parts of the world. This is a most interesting chapter and valuable as well. Common sense and good illustrative cases characterize the writing throughout.

As a British author, however, White may perhaps be forgiven an indulgence, likely unconscious, in vindicating British Colonialism. He points out that

> Responsible governments like the British have always endeavored to deal with the clash between white and coloured ways of life in the most sensible and least painful fashion. Bearing in mind its size and the nature of the difficulties involved, British Colonial Administration has little of which it need be ashamed.

In terms of present international comparisons, this view could quite likely be regarded as without prejudice; but on the level of a study of the people administered, there are those who would debate White's definitions of

"sense" and "pain."

That "the Kikuyu have no greater claim to Kenya than the English" seems even more debatable.

The volume has ten excellent illustrations, a bibliography of recommended reading at the end of each chapter, and a complete, itemized summary of each chapter at the beginning, a feature which aids materially in the use of the book and which should be adopted by more American publishers.

Wheaton College
Wheaton, Illinois

LETTERS TO THE EDITOR

The Martyred Missionaries to the Aucas

To the Editor:

I was very much interested in your editorial concerning the Auca tragedy. I quite agree that it is not irreverent to exercise a bit of hind-sight in matters such as these...Jim Elliot was at Wycliffe during the summer of 1950. I remember quite well when several of us used to sit somewhere near front, drinking in Dr. Nida's lectures on anthropology. I don't know what other training he may have had before or since, but he certainly got a good bit of orientation that summer. Incidentally, he and Bill Reyburn became very good friends that summer, and probably he was aware of their plans in Ecuador. Several years ago, another missionary ventured into the Auca area in a canoe with Indian guides, and they barely excaped with their lives amid a shower of Auca spears. This missionary was at Wycliffe during the summer of 1950 and was with Jim Elliot quite a bit.

As I recall, Nate Saint was a classmate of mine in an anthropology class taught by Bud Fowler. The first time I ever heard of "anthropology" was from Nate's brother, Phil. I am quite certain that Nate also had a basic orientation as far as anthropology goes. Perhaps all of this was known to you when you wrote the editorial.

My guess is that they all had a basic orientation in anthropology but not a basic training. This leads me to comment on your statement "Such orientation is best acquired by missionary trainees in a Christian school which offers properly taught courses in anthropology." While I am thankful for every bit of anthropology that I got at Wheaton, it really did not go much beyond a basic orientation - and I don't suppose there is any other Christian school which goes further. I think we need to face it that at present completely adequate training can

only be obtained by continuing studies in one of the secular universities.

A little bit of anthropology can do a great deal of good but it doesn't make a scholar. (Just recently here in Liberia I heard a missionary spoken of as being a "scholar" from the Wycliffe school - after a summer's course in linguistics!)

Your review of the article "Applied Anthropology in 1860" was most interesting. I recall some years ago reading a similar sort of thing in a book on the Pawnee Indians, where the first group of missionaries was very understanding of Pawnee culture and language but the successors were just the opposite, with unfortunate experiences as a result for the Indian group. The new missionary can really be a dangerous fellow!

Loren Nussbaum
American Bible Society
Monrovia, Liberia

NOTES AND NEWS

Marie Herzog in Bolivia

Miss Marie Herzog is beginning linguistic work with Wycliffe Bible Translators in Bolivia. Miss Herzog received an A. B. in anthropology from Wheaton College in 1953.

Foxes on SIL Faculty

David and Carol Fox are members of the faculty of the Summer Institute of Linguistics on the campus of the University of North Dakota. The Foxes are currently engaged in translation work with the Quiche language in Guatemala.

Reyburns Studying French

William and Marie Reyburn are learning French in preparation for work in Africa. After being unsuccessful in finding help in Paris, they took to the road to find their own frame. The Reyburns are now living with a young Lutheran pastor and his family in a tiny Lutheran town. They are very happy with the situation and Bill Reyburn had an opportunity to give a short talk in French on missionary work in South America.

International Congress of Anthropological and Ethnological Sciences

The Fifth Session of the International Congress of Anthropological and Ethnological Sciences will be held from September 1-9, 1956, at the University of Pennsylvania in Philadelphia. This Congress is the only large international meeting covering all aspects of anthropology and is held every four years. This will be the first time it has been held in the United States.

In addition to the sectional meetings there will be three general sessions which will take the form of

symposia on: World Trends in Ethnology, World Trends in Physical Anthropology, and World Trends in Prehistory. These symposia will be held from 8:30-10:00 on September 2, 4, and 6 respectively.

The ten dollar registration fee entitles members to attend all sessions and special events and to receive the published proceedings and other material issued by the Congress.

* * *

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